THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

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IS POLYGAMY "UNNATURAL?"

BY ELDER JOSEPH BIRCH.

As I find you have published two of my letters which appeared in the *Bolton Guardian*, on the subject of polygamy, I have thought it probable that you considered them worthy the notice of the readers of the STAR. I feel truly thankful to find, if such be the case, that my feeble efforts to sustain the principles of the Gospel in this respect, are acceptable. I am not, however, fully satisfied with what has appeared in the *Bolton Guardian*, because I regard so vital a subject as that of domestic relationship as being worthy of far more consideration than I have been able to give it; for by and through this principle, depends our physical and social existence; in it, also, depends our glory, exaltation and eternal increase. By it the righteous are permitted to increase, and the prohibition thereof cuts off the wicked in their sins. It is, therefore, a matter of the greatest importance to the Saints of God and, also, to our Father in heaven, for we are his glory, and it is through the principle of increase that his honor and greatness exist. It ought to be the chief and constant aim with us, during our lives, to guard, preserve and improve ourselves thereby. The law pertaining to this principle was the first given to our father Adam and mother Eve, namely, "to multiply and replenish the earth," take charge of the earth and all that dwell thereon for their use and benefit, which would be for the glory of God their heavenly Father. Had man remained without sin, according to the reading of the Bible, he would have continued to increase his offspring forever, and he and his posterity would have eaten and drank of the good things of the earth, and all things thereon would have been subject unto them for their happiness and support; but man fell in order that his children might know good and evil and, thereby, be as Gods, knowing good and evil,—refuse the evil and cling to the good, which would give to man his agency and make him responsible for his own deeds, like unto the Gods. The debt of his transgression was met by One who was able and willing to pass through evil and not partake thereof, but gave his life as a ransom for the broken laws and, through his sacrifice, break the obligation of death

for all who were willing to resist evil and obey the laws of heaven. This Redeemer, although the Son of God, had to come through this vital, life-giving principle that the world at the present appear to think so little about, any more than as self-gratification, as that of eating and drinking, or living to eat instead of eating to live.

Now, to all the works of God we find laws, limits and duration, in order, no doubt, that the great families of almost endless variety may have their fullest rights. So perfect are the laws of nature, that whenever any law is broken suffering inevitably results therefrom, and when, on the contrary, strictly complied with, they give life and happiness. We find that which exists in a natural condition, and not interfered with by some eruption caused by a broken law, is always happy, and has within itself a physical improvement, and, if in man, a moral improvement also; but, when to the contrary, that which is interfered with by a broken law has evil tendencies, and is reduced physically, and if in man, morally also. In looking at man and the brute creation, we find them controlled, in some respects, by natural laws. We find, in some respects, a similarity between the laws which govern both, and, in other respects, the greatest difference. In the brute creation we find laws suited to their especial condition, which are made to act upon them periodically, according to the climate in which they live and the circumstances under which they are placed, which cause them to produce, provide for, and protect their offspring. They are the subjects of the law and, therefore, cannot be held responsible for its results. We also find where the brute creation roam in their natural climate, and are permitted to eat the food of which they are the judges, they are always found in a good and healthy condition; thus showing that God, by nature, provides laws for the happiness of all his creatures if strictly observed. Many changes, however, are brought upon animals by the interference of man, and some improvements are made as to size and docility, by constant care and training, when the true nature of the animal is strictly complied with, but not otherwise. All animal and vegetable creations on this earth are subject to an enemy, disease or death; but when any part of creation is aided by a superior power to ward off its enemy, it continues to develop itself towards that perfection it is intended by nature to arrive at. Man, therefore, does not improve the animal and vegetable kingdom any more than strictly warding off its enemy, and supplying it with natural food, which enables it to grow to what nature intends or intended. He who is the most successful in producing the finest specimens of animals or vegetables, is the one who understands the true nature and enemy of that which he has undertaken to defend, but he cannot change one feather, hair, or leaf, nor give one particle of life in any way contrary to the laws by which it is produced. It is therefore necessary that man should be careful to observe the laws of nature, if he wishes to advance his physical and moral condition.

What shall we say of man? seeing that he, although, physically, an animal, is, mentally, a God, knowing good and evil, and is held responsible for his evil acts; and though he possesses the power to destroy, he has not the power to violate the laws of nature without bringing evil results upon himself, and that with which he interferes. It is often said that polygamy is debasing to the human family, and contrary to the laws of nature, and none but men of debased minds will practice it. If polygamy be debasing, the practice thereof must have evil tendencies and, of course, must be contrary to the laws of nature. We ought to be careful to examine this all-important subject, and if we find it unnatural, we should by all means avoid its practice. Should we find, as I have before remarked, that it is contrary to the laws of nature, it must have evil tendencies, and will produce sickness, disease and death; but if it be natural, then by just observance, assisted and guarded from its enemy, and by observing laws and bounds pertaining thereunto, it will have an exalting tendency. The observing and controlling of the natural demand of the great vital principle of man, by

which the worlds are inhabited, are, to some extent, entrusted to the hands of man, and for the wise and judicious use thereof he is held responsible, for, on the observance, or neglect of this principle, depends the extent of man's glory and condition. If we find, therefore, that polygamy is not unnatural, any more than that of monogamy, it will only be necessary to learn the laws, limits and bounds of both polygamy and monogamy, in order to fully understand their proper bearing. We find, by observation, that where there is a difference of character to deal with, there is required a corresponding degree of observation to meet its demands. It may be necessary for a man who is the husband of more than one wife, to observe laws that may not be necessary if only the husband of one wife, from the fact that each wife may have a different disposition, caused by her organization, and will, in some degree, require different treatment; and it is, of course, necessary that a man should control himself so as to suit the just demands of his wives, as he would those of his children. The wiser and better the man, the better able is he to undertake the responsibility of a plurality of wives, allowing polygamy to be natural; but should a man be indiscreet and not able to take care of himself, he ought not to be the husband of one wife, for no man ought to be permitted to bring into existence that which he is not able to protect and take care of, especially human life, which may be subject to pain and sorrow by the abuse and indiscretions of their parents. A man to have one wife, all will admit, is perfectly natural, and to have offspring is natural, and is no sin, if within the pale of marriage. If then to produce offspring, when guided by a law of limitation, be not sinful and unnatural, it can only be wrong when produced contrary to a just law pertaining to responsibility. The power of propagation granted to a healthy man, by nature, may be from the age of sixteen to that of seventy, and he may be in the prime of life at fifty, while with women it frequently ceases at the age of forty, or forty-five, years. Why this difference of arrangement by nature between man and woman, if man shall not be the husband of more than one wife, at the same time seeing that the age of woman often exceeds the age of man?

[TO BE CONTINUED.]

MEDDLING WITH THE MORMONS.

The New York *Graphic*, of Dec. 9, has some sensible ideas respecting the new crusade against the "Mormon" religion, and some also in which we cannot concur—

"One of the recommendations of the President in his message looks to an interference with Mormonism on the part of Congress. His suggestions are designed to run a ploughshare through the greensward of Mormondom and turn polygamy under the sod forever. A strong party in Congress favor measures of direct interference for the suppression of polygamy in Utah. It is thought that such measures will hasten the downfall of a disgraceful custom—be popular in the country—and cover its advocates with honor, especially in the eyes of religious people. Brigham Young is neither venerable nor interesting, and a war upon him and his peculiar institution might be as popular in the country as the Crusades were in Europe a half dozen centuries ago. Who knows that the Home against the Harem might not prove as powerful a rallying call in the nineteenth century as the Cross against Crescent was in the twelfth?

"It is easy to excite popular prejudice against polygamy. But statesmen do not dabble in sensations. The fact that a particular policy falls in with vulgar prejudice, and will be popular with the ignorant and passion-moved masses, may stimulate demagogues to advocate it, and there are always men enough of this species in

public life to seize upon such measures in order to gain a cheap notoriety and political elevation. There is no question that a raid on polygamy would be popular in certain quarters, and that political adventurers might make capital from its advocacy. But would it be wise? Is such a persecution of the Mormons called for at the present juncture of affairs? Is it in accordance with the genius of our institutions? Is polygamy so successful and powerful in Utah, and so likely to spread over the whole country, that it is necessary to use the whole enginery of the government for its overthrow? Is it not one of the customs that can safely be left to the intelligence and moral sentiment of the community in which it exists, and the laws of economic and social welfare?

"Such questions admit of only one answer. An unprovoked warfare on Mormonism would wear the aspect of persecution, and excite a sympathy more dangerous than the ism it is waged to suppress. It was the persecution in Ohio and Missouri, that built Nauvoo, and it was the destruction of Nauvoo that settled Utah. There is no denying the fact that Brigham Young has converted a desert into a garden, and built up flourishing and populous cities in what was a barren and inhospitable wilderness. He led a fanaticism. He organized an illiteracy into a Church with political functions. But his institution is an anomaly and an anachronism. A fanaticism cannot co-exist with intelligence, and constantly tends to burn itself away. It seeks isolation in order to protect itself from its foes and perpetuate its flame. But in this the Mormons were unsuccessful. Their retreat proved to be in the main highway of the continent. The Pacific Railroad has shattered their ecclesiastical supremacy. The discovery of rich mines within two hours' ride of Salt Lake City is inundating the Territory with a Gentile population, which will soon leave the Mormons in an unpopular minority in their own stronghold. The new colonists carry new-fashions, and the Mormon women are no longer content to drudge and dress as in the old days. They are more and more unwilling to be 'sealed.' Only the wealthiest men in the Territory can afford to support an establishment and dress a dozen wives in the prevailing fashion of the time. And the Mormon women rebel against bare floors and linsey-wolsey. Economy tells against the institution. The press paralyzes it. The younger generation of Mormons condemn it. The schools are hostile to it. The whole spirit and movement of our Western civilization are against its continuance. And it would seem that it could be safely let alone, save as it interferes with the administration of justice, to drop to pieces of internal decay, or to be blotted out by the combined influences operating against it with so much force. As a social experiment it is a failure, and will never be tried on this continent again. There is no need of legislation to prevent our people from investing in bankrupt enterprises, and no use in dragging a body already in the death-gasp up to the gallows. The licentiousness and vice and crimes against domestic purity in our great cities hardly justify us in making a national raid against a community which, with all its sins and shortcomings, has abolished the social evil from its borders and provided every woman with at least the semblance of a home."

We do not think marriage, either singular or plural, disgraceful. On the contrary we believe the Scriptures, that it is honorable. We know of no home or harem antagonism in this country. We are quite willing to leave polygamy and every other question to the intelligence and moral sentiment of the community and the laws of economic and social welfare—if it is not of God, it will ultimately fall; if it is of him, it will ultimately triumph and its enemies will appear in their true characters as enemies of virtue and righteousness, and will be regarded and treated as such. We do not consider "Mormonism" an anomaly and an anachronism. We do not seek isolation, only so far as persecution thrusts us out and obliges us to retire from "civilization." We do not consider fashionable extravagance commendable in any community, but we consider the domestic virtues far superior, whether at Salt Lake or New York. We have always found more

women willing to be "sealed" than we have wished "sealed" to us, both among the "Mormons" and among the "Gentiles." Even wealthy men are not infrequently ruined by the extravagance of one wife, which is nothing to her credit, and in no wise conducive to conjugal happiness, or private or public virtue. We do not fear either economy or the press.—We decidedly approve of the former, and have the honor to belong to the latter. Some young people, some schools, and a certain kind of Western "civilization," are hostile to "the institution." Other young people, other schools, and intelligent, true, real civilization are favorable to it. Nevertheless, it can be safely, most safely, let alone, so far as opposition to it is concerned, for it never interferes with the administration of justice —the abuse of it, like the abuse of anything else, may, but "the institution" itself does not. We are willing for those who wish to believe that "the institution" is dropping to pieces of internal decay, that it will be blotted out; that as a social experiment it is a failure, and will never be tried on this continent again. We do not care what people think of it. But we have one request to make, and that is, that we be allowed to enjoy the civil and religious liberty guaranteed to all American citizens, whether in a State or a Territory, by the glorious constitution of the Union and the genius of American government. This general request granted, theoretically and practically, we shall never be under the unpleasant necessity of making the more special one—"Hands off!" —*Deseret News.*

THE GOSPEL.

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Freedom and independency are nearly allied. How can a man be free when he is altogether dependent? The Gospel is to make us free, by making us independent of such things as many think they cannot do without. As we lessen our desires, we become more independent, or wealthy. The Gospel teaches us how to want less; how to do without this and the other vain and foolish thing, which we otherwise might wish to have. Self-denial is a principle of the Gospel, as are all other virtues that tend to subdue the evil propensities of our natures. How happy is he then who lives in accordance with the laws of the Gospel! How proper, how indispensable to life and being is obedience thereunto. How deformed, spiritually and morally; how degraded in the eyes of God; how erring; how lost and wandering,—a child of earth with no star to guide him,—when left without the laws of the Gospel to govern and regulate his actions.

Man, without the spiritual and moral influences of the Gospel, is like a tree whose fruits can never ripen. He is an imperfection,—an embryo forever! But how different when we have the Gospel with us; 'tis light! 'tis life! 'tis joy! 'tis peace! Now, man, if he is diligent, may attain to the perfection of what? his maker?—his creator?—yes, even these. What a delight, what a pleasure, thus to live under the blessings of the Gospel.

How tasteless all things else compared to Heaven—the reward of faithfulness. Who would not go where God and Christ and holy angels reside? Are we not of God? Cannot we, with the attributes of God, and through the saving and exalting qualities of the Gospel, rise again from our present condition to an immortal glory? Let our Father answer. He says we can.

Oh, glorious Gospel, ever bright and fair,
The birthright of the sons of men, who are
Sent from their Father's courts, to sojourn here
Awhile upon this earth, or mundane sphere;
Oh, lend thy light, nor clouds obstruct thy rays;
We call, we cry, we're Saints of latter days.

JOHN BATT.

MENNONITE MEMORIAL TO CONGRESS.

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To the Honorable the Senate and House of Representatives of the United States of America, in Congress assembled:—

We, the undersigned, belonging to the Christian denomination called MENNONITES OF SOUTH RUSSIA AND PRUSSIA, in our own behalf, and that of our brethren, respectfully address the following to you:—

For three generations our denomination has lived in Russia under their own control, free to enjoy, as a separate colony, our own religion, language, lands and customs, the Russian Government only interfering to punish crimes and to collect its revenues. Now, by a recent edict of the Russian Government, passed 4th (16th) June, 1871, we are deprived of all those rights, liberties and privileges, which had been granted to us forever, and the choice is presented to us of leaving Russia within ten years from the abovementioned date, or after that time become Russianized in language and religion. In Prussia, where we lived for more than 200 years in the liberty of conscience, the Government acted the same.

We have determined to emigrate to some country where we can enjoy civil, social and religious liberty.

By examining your Constitution and country, we find the full assurance that, under your Constitution and laws, we shall find the liberty we so earnestly desire, and the sentiment expressed by President Grant, in his message of March 3, 1873, gives us great encouragement.

Desirous of settling in your country in *colonies*, there is, however, one obstacle in the way. The unimproved lands, which we would be likely to select for our future homes, being owned, in alternate sections, by railroads and the Government; if we should purchase from the railroad companies, some of the sections belonging to the Government would be taken up by persons who do not belong to our colony, and who are not in sympathy with us. Besides this, our mode of farming is for fifteen or twenty families to join together on a large tract of land, and to have portions of it set aside for common pasture, where all the horses and cattle may graze together, kept by one herder. This saves much expense in fencing.

It will require time, no doubt the eight years yet open for emigration, before all property in Russia can be disposed of, business finally settled, and the last of our brethren brought to their new home.

In behalf, therefore, of our brethren, numbering between forty and fifty thousand, we would respectfully ask:—

1. That if we select portions of railroad lands in different places, suitable to our different wants, as cattle raisers, agriculturists, &c., that we be allowed to take up and secure the sections of Government lands lying adjacent thereto, either by purchase or under the homestead laws, and to reserve the same until the year 1881.

2. If we find unoccupied bodies of land belonging to the Government, suited to our purpose, that we be allowed the same privilege of taking up and securing a sufficient quantity of land protected from the interference of outside parties.

The Canadian Government has offered to *present* us with as much land as we would occupy, within the beforementioned time, but a party of us would prefer to settle in the United States, if the opportunity is given us to locate in colonies.

Our only object being to care for those in distress, should there be anything in our petition looking like speculation, we beg you will prevent it.

"Justice exalts a nation," says the word of God, and if you will use your great influence to promote this mission, and assist the emigration of those who are persecuted for conscience' sake, you will have the deepest thanks of the sorrow-stricken Mennonites of Russia and Prussia, and what is much more, the blessings of Him who says, that even a drink of cold water shall not be without its reward.

We are, with high estimation,
SOME OF THE EMIGRANTS FROM RUSSIA AND PRUSSIA, CALLED MENNONITES.

P. S. Our residence being transitory, if any reference should be required, we beg to address to our brethren, Rev. Amos Herr, Lancaster County, Pa., and John F. Funk, Elkhart, Indiana, who are in sympathy with us and conversant with our movements.

THE SANDWICH ISLANDS' MISSION.

LAIE, OAHU,
Hawaiian Islands,
November 6, 1873.

Hon. Geo. A. Smith,
Salt Lake City, Utah.

Dear Brother—My time has been mostly spent on the Laie Plantation.

The spiritual part of the labor on these islands is favorable, our numbers keep steadily on the increase, and I believe truly that the faith of the brethren and sisters is also on the increase.

The total number of members reported at our October Conference just past was 4,467. I have attended three Conferences since my arrival on these islands. The number reported baptized at each Conference was as follows:—

October, 1872.....	586
April, 1873.....	567
October, 1873.....	563

Making a total increase of 1,716 in eighteen months. There have been as high as 161 children blessed in six months.

At our Conference just past we preached the Word of Wisdom and the law of Tithing. Many of our brethren and sisters have agreed to relinquish their tobacco, *awa*, beer, etc. I am satisfied that the most of them have kept their vows thus far. The law of Tithing never has been taught practically among this people before. Many of the old members were waiting with anxious hearts for it to be introduced. Some of them paid in money that they had been saving up as their Tithing for a long time. Brother Leula paid in $10, which he had been saving in this way. This is a big amount for a native to pay.

JOHN A. WEST.

—*Deseret News.*

LOVE, HONOR AND OBEY.—On the whole, married women, that is real women, prefer being ruled to ruling. It is natural to a woman to seek advice. It is scarcely in her nature to go speechlessly on doing what she has to do without aid or counsel. Almost any one of our sex is happier if she can "talk things over" with some man upon whose discretion she relies; and in married life most wives do, even in the smallest things, what "he" likes, and fancy that they like it themselves. Since independence has become the fashion, and strong-minded women have sneered at their more gentle sisters, there is a great affectation of despising the opinion of the gentlemen, but it is all sheer pretense. Almost every wife chooses her gloves and her ribbons of the tint her husband admires, and the man she loves almost inevitably gives her her political opinions, and biases even her religious views. Her speech, her dress, her manner, changes under his influence. What he desires her to do, she does in nine cases out of ten, the tenth case we find in the divorce courts. You may rule your wife as you please, good married reader, if you love and pet her enough. Haughtiness and fault-finding alone will make her restive. And, you, dear girls, remember that it will be well to choose a husband good and noble and upright, so that you may obey him to your heart's content without losing your own self-respect; for you will obey him if you love him; and if he be low and mean, you will sink to his level slowly but surely in the course of years.

MARY KYLE DALLAS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 20, 1874.

OBEDIENCE.

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"Though he were a Son, yet learned he obedience by the things which he suffered."—PAUL.

IT is by obedience to the laws which govern our being on the earth that we are enabled to live. Were we to violate this principle, wherein it affects our welfare in regard to the laws of human life, we should bring upon us just and merited punishment. So it is in regard to matters of a higher and more exalting character, where obedience is required. It is impossible to secure the reward of eternal happiness unless we are obedient to the laws of eternal life, as it is also impossible to obtain the blessings of the present life, without giving obedience to the conditions upon which those blessings are to be obtained.

Obedience is the guiding principle of salvation. It is that which brings us into fellowship with the Gospel. By it we are made partakers of the blessings which are the fruits alone of the Gospel. We cannot be admitted into the Church of Christ without, in the first place, submitting ourselves to the laws and other requirements thereof, no more than we can come into possession of the enjoyment and happiness which pertain to the natural life, without subscribing to natural laws. And yet, so far as matters of eternal life are concerned, obedience has always been to mankind the most trying of all principles that have emanated from God, more difficult to observe and respond to, because it invariably involves requisitions that are in opposition to the inclinations and desires of men. Our first parents were disobedient and, in consequence, they fell, bringing upon the human race the penalty of death. Satan understood the nature of man and his proneness to be disobedient when his own desires were interfered with, and from the time of Adam's transgression to the present day, Satan has sought in the most subtle manner to influence mankind to be disobedient, knowing that, thereby, his own purposes could be more successfully accomplished.

It has been said that "Obedience is better than sacrifice," and coming as they did from a Prophet of God, these words plainly show that to Him the simple act of obedience on the part of man, has greater weight, and is more pleasing in His sight, than any amount of sacrifice that might be rendered. Though we might voluntarily give all we possess of the riches of earth to Him and his Work, the sacrifice would not be so effectual in claiming his blessings as would our constant and ever-willing obedience to his commandments. Obedience to God should in nowise be regarded as a sacrifice, but as a pleasing and just duty. Were we to receive a commandment from Him to give up our

possessions, and we gave a reluctant obedience thereto, our act would be that of a sacrifice, and not that of an obedience such as God would expect, consequently, our reward would not equal that of the individual who yielded a spontaneous and willing obedience. "The earth is the Lord's and the fullness thereof," so that by obeying his commandment we would only be giving to him that which rightfully belonged to him.

The Latter-day Saints are required to observe this principle, perhaps more so than any other people on the earth, because having entered into covenant with God to keep his commandments and acknowledged, by their first works, the power and authority of those in their midst, who have been called by the Almighty to act as his mouthpieces on the earth, they place themselves, to a great extent, in the same position that ancient Israel were in, when they were led by the Prophet Moses. They acknowledge the operations of the Holy Spirit, and know that "God will do nothing but he revealeth his secret unto his servants the Prophets," and as a necessary and reasonable result, they are subject to the will of God as it may be revealed through his servants the Prophets, now on the earth. The commandments of God, being revealed through the Priesthood, are made quite as binding on those to whom they are given, as though he personally appeared to them and uttered by his own mouth every word that his servants have spoken. Under these circumstances, therefore, the Latter-day Saints are required to be obedient to the words of God's servants, otherwise they cannot lay claim to the blessings they have set out for. Our hope of eternal reward is centred in this principle of obedience, and by no other plan, or means, that man might devise, can we gain the prize. There are harmony and consistency in this provision, and we could never attain to a fullness of knowledge, or to perfection, by any other rule.

Obedience, being a principle of action, becomes a practical duty. Laws and ordinances of the Gospel are given to be observed, not in theory, but by practice. Their observance in theory alone would accomplish nothing, and it would be useless for the Lord to reveal them if they were to be looked upon with simply a nod of approval, and no practical effort wanted on our part to obey and live in accordance therewith. The conditions upon which we can obtain the blessings of heaven are simple, liberal and just, and do not require any extraordinary exercise of either mind or body to fulfill those conditions, so long as we do not regard the service of God in the light of a sacrifice. The obligation of obedience, therefore, which the Latter-day Saints assume, renders it necessary for them to continue in the practice of all laws, ordinances and duties as they are revealed from the heavens. Through obedience they may have been exhorted to exercise faith in God, to repent of their sins, to be baptized for the remission of sins, and by doing so, have received the Holy Spirit; but after these ordinances have been observed, they are instructed by the Spirit and the revelations of God, through his servants, to obey other equally important but more advanced requirements, such, for instance, as Tithing, Gathering, baptism for the dead, etc. Should we allow Satan's promptings to prevail in our hearts and overcome our faith, and, in consequence, become disobedient to these duties which the Lord expects us to observe, we are no better off than if we had disobeyed also the simpler ordinances of faith, repentance and baptism. The practice of all duties is essential in order to obtain a fullness of eternal glory.

It is too often the case where persons have been rescued by the Gospel

from poverty and wretchedness, but through their faithfulness for a season have, perhaps, after they had gathered to Zion, become comparatively rich in this world's goods, that they have allowed themselves to be lifted up in their vain imaginations, and to become proud and disobedient, thereby losing the humble and obedient spirit which caused them to receive the Gospel. Here has been their trial; and they have succumbed to the pernicious and soul-destroying influences of disobedience. They have imagined themselves to be independent of the Gospel and of their Father in heaven, and this result has been brought about by the Evil One through the tempting and pernicious influence of wealth. Riches have nearly always had this tendency, to make men proud and disobedient, and Satan has invariably operated through them to turn the formerly righteous and obedient away from the true and living God. The many instances recorded in Sacred Writ fully substantiate this fact.

We should be firm in our purpose to serve God and not mammon, and ever retain a meek and obedient spirit, that cannot be assailed by any insidious promptings of the Destroyer. Should we remain so and perform our duties, there is no good and needful blessing that will be withheld from us. We would exhort the Saints to abide the counsel of those who are placed over them, pay their Tithes and offerings, and seek diligently to acquire the necessary means for their deliverance from Babylon. We are assured that if the Saints will live in this manner they will have a conscience void of offence before God, and will secure to themselves the delightful privilege of dwelling eternally with Jesus and all others who have through patience, obedience and suffering attained to a fullness of glory. J. C. G.

ABSTRACT OF CORRESPONDENCE.

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Ogden City, U. T.—We have been favored with a letter from brother C. F. Middleton, of Ogden, dated Dec. 18th, containing very interesting details of news relating to our Mountain Home. We publish a portion of his letter, as follows—:"—The health of the District is very good at present, though there has been a great deal of sickness in the last summer and fall. We have very good meetings, and what is remarkable, our congregations are mostly composed of the young people. The condition of the district is very good; the poor are well provided for. We have nearly completed another house on the district lot, for the accommodation of some worthy families, thereby saving the payment of rent. Our Sunday school has been suspended for the winter. Brother Hall and myself have labored in the Sunday school ever since you left. We have nearly completed our new school-house, in the lane; it is a commodious building and will be the best-finished and furnished house in the county.—Business is very dull and money is very scarce here, as you are no doubt aware. The Probate Court is in session, and the case of the People, *vs.* Julius Kiesel is being tried—a case of rape,—and there is a case, also, of murder to be tried this term. There is considerable business in the Alderman's Court, at present; and I have had considerable to do even in my little court since you left. The question of jurisdiction has been settled in a case where a man was fined in my court and arrested and re-fined in the Alderman's Court. The case was taken on a habeas corpus and was decided in my favor, and I was instructed to attend

to all the business that my oath of office required of me; hence the increase of my business. * * * I have been called to fill a vacancy in the High Council, caused by the absence of brother Elijah Freeman. * * * Brother John I. Hart preached to us in the Tabernacle last Sunday."

CORRESPONDENCE.

GREAT BRITAIN.

Weymouth, January 13, 1874.

Prest. L. J. Herrick.

Dear Brother,—The *Cyphrenes* left London (with your humble servant on board) on Saturday, the 10th inst. We were under the necessity of coming into harbor at this place, in consequence of a very sad circumstance having occurred immediately after we put to sea. The captain of the vessel committed suicide, by jumping overboard. The cause of his doing so is not known, further than that he had had some difficulty with the owners of the ship. He appeared to have been very much liked and, judging by what I had seen of him, I took him to be a fine man. We are expecting a Mr. Wood, from Scotland, to take the command. We sail to-night at seven o'clock.

There are 25 cabin passengers on board, all of whom appear to be very nice people. They call me the "American gentleman," and do not seek to hide their good opinion of me; but when they learn that I am a "Mormon" and going to Australia to preach the doctrines of that "peculiar people," some, if not all, may change their present good opinion. I shall endeavor to make friends with all on board, and if the Lord wills it, I shall preach the Gospel to them. There is a "reverend" among the passengers, but the people on board do not appear to like him. The "reverend" and myself, however, are on the best of terms. Good night and God bless you.

Your brother,

WM. GEDDES.

SWITZERLAND.

Bern, January 7, 1874.

Prest. L. J. Herrick.

Dear Brother,—As we have just returned from our preaching tour, which brothers Huber, Keller and myself had gone on some three weeks ago, I thought a few lines perhaps from me would not be taken amiss. I arrived in this land on the 25th of May, 1872, and was appointed Prest. of Bern and Jura Conference. The time I have spent here has been very pleasant to me, and the Lord has blessed my labors. Up to this time I have, through the blessing of the Lord, baptized quite a number, as you may see by the annual report sent by brother Huber to you.

I have great joy in the knowledge that this is the kingdom of God, and that I am an instrument in his hands in proclaiming the everlasting Gospel among the nations of the earth. The Lord works through his servants in these days, as well as he did eighteen hundred years ago. A circumstance happened in my field of labor, in which the hand of the Lord was visibly manifest, which I will mention here. Early in December I was on my usual trip through the Jura, visiting the Saints and bearing my testimony wherever I had a chance. I went to Auvernier, Neuchatel, where I had appointed a meeting a few days previous, and had written brother Beutler, of Moiraigne, asking him to attend the meeting, as I did not expect to go up to see him before holding meeting. When I arrived at Auvernier, a feeling came over me that, in spite of the cold and foggy weather, led me to go and see brother Beutler. I started for his place, and in several places on the road persons wanted me to stay over night, but I refused to do so. I felt that I ought to go and see brother Beutler that night. I arrived there in due time, and brother Beutler said that he had only an hour before that time mailed a letter to me asking me to come up, as there was a family at Convet, near the borders of France, that had expressed a desire to see an

Elder from Utah. We shortly afterwards went by train to see the family, all of whom were well pleased. I bore testimony to them of the Latter-day Work, according to the dictates of the Spirit of God. They listened with the greatest interest, and at eleven o'clock that night I baptized eleven souls. After that we entered into a friendly conversation, and the father of the family then told me that they had for a number of years inquired about the Gospel, and that they had learned so much that they knew they must be baptized for the remission of sins. They could not, however, find any person who was authorized, to baptize them, so they went, and each one of them immersed himself in the water. A few weeks ago, after thinking over the religions of the day, he had a dream in the night, in which he was told to go to Postgasse, at Bern, and buy there a medicine named Brigham. He awoke and got up to write down the name of the medicine, and in the morning he inquired of the family if they ever had heard of such a medicine, (he never had heard the name before,) and the mother of the family told him that that was the name of the "Mormon" leader. He thought then he would not have anything to do with it, but a voice said to him, "But what I will, that you shall." He said he had nothing more to say, and a little while after, by accident, a member of the family went to brother Beutler, who resided 6 miles distant, for some work; they were led to speak about religion, and brother Beutler then gave the man a pamphlet of ours. A daughter of the family also told me that she had had a vision. She thought she was on a great body of water. A large ship was on shore, and a man standing there, calling aloud to the people on the ship to go westward. Another of the family says she has seen President Young in vision, and described to me his appearance. On a preaching trip afterwards, we visited that family, and I baptized three more of them.

We baptized a woman who, seven years ago, had been possessed of evil spirits, but since that time never had been troubled. As soon as she came out of the water and went into the house, the evil spirit entered her. We administered to her, but it had no effect, so we thought when she became quietened we would confirm her, but for nearly two hours she continued to scream and tear her hair. We confirmed her, and then the evil spirit or spirits left her. We stayed over night at the house, and on the next day we left her rejoicing in the power of God.

I feel well in health and spirits, as also do brothers Keller and Huber. We are united together, and all goes on very well in the Mission. We have held 16 meetings, and baptized seven persons in the three weeks while we were together. Brother Naile is in Germany, and brother Keller at Zurich.

I remain your brother in the everlasting Gospel,

HENRY RISER.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

(CONTINUED FROM PAGE 798, VOL. 35.)

An extract of a letter, written by Elder Parley P. Pratt to his brother Orson, in England, will give our readers a vivid picture of life in this valley in the days of which we write: he said:—

"Dear Bro. Orson: I have now resided almost one year in this lone retreat, where civilized man has not made his home for the last thousand years, and where the ripening harvest has not been enjoyed for ages, until this present season. During all this period, the sound of war, the rise and fall of empires, the revolution of states and kingdoms, the news of any kind has scarcely reached my ears. It is but a few days since we heard of the revolutions and convulsions which are agitating Europe. All is quiet, stillness. No elections, no police reports, no murders, no war in our little world.

The legislation of our High Council, the decision of some court or Bishop, a meeting, a dance, a visit, an exploring tour, an arrival of a party of trappers and traders, a Mexican caravan, a party arrived from the Pacific, from the States, from Forts Hall or Bridger, a visit of Indians, or perhaps a mail from the distant world, once or twice a year, is all that breaks upon the monotony of our peaceful and busy life. No policeman has been on duty to guard us from external or internal danger. The drum has beat, to be sure, but it was mingled with merry making, or its martial sound was rather to remind us that war had been among the nations.

"Oh, what a life we live? It is the dream of the poets actually fulfilled in real life. Here we can cultivate the mind, renew the spirits, invigorate the body, cheer the heart and ennoble the soul of man. Here we can cultivate every science and art calculated to enlarge the mind, accommodate the body or polish and adorn our race; and here we can receive and extend that pure intelligence which is unmingled with the jargon of mystic Babylon, and which will fit a man, after a long life of health and usefulness, to enjoy the mansions of bliss and the society of those who are purified in the blood of the Lamb.

"Here no prisoners groan in solitary cells; no chains or fetters bind the limbs of man; no slave exists to tremble, toil and sweat for naught, or fear and crouch full low to please his fellow man. Here all are free to do right; and are warned and chastened and corrected, if caught doing wrong.

"Here, too, we are all rich—there is no real poverty where all men have access to the soil, the pasture, the timber, the water-power, and all the elements of wealth without money or price."

It will be interesting to our readers to know some more particulars about the situation of the people who resided in the valley the winter of 1847—48. The pioneers, after their arrival, laid the foundation of a fort and erected a number of houses which they left for those who came in after them to occupy. Some of these were constructed of adobie, others of logs. The adobies were made longer than is the fashion now—they were eighteen inches long and proportionately wide and thick. This fort was called the "Old Fort," and it stood on what is now known as the 6th Ward square in this city. When the companies which followed the pioneers came into the valley, additions were made to the south and north of the fort, which were called the South and North Forts. They were connected with the Old Fort by gates, and each of them had gates through which the people went to and from their fields and work outside. The houses were built close together, with the highest wall on the outside, which formed the wall of the Fort; the roofs sloped towards the inside, and all the doors and the windows were on the inside, so as to make the houses more secure against attack in case any were made. Not having had any experience in this climate, and supposing from the appearance of the ground in the summer and fall, and from all that could be learned concerning it, that it was very dry, the roofs of the houses were made rather flat. The result was that nearly every house leaked during the first winter, and umbrellas, where such a luxury as an umbrella was owned, were frequently in demand to shelter those engaged in cooking, and even in bed persons would be seen sitting or lying under an umbrella. The houses were chiefly covered with poles and soil, or boards and soil. Where the poles or boards were strong enough, the depth of soil was increased to prevent leaking; but as there were comparatively few in this condition, the most of the houses were ornamented with pillars to support the roofs. The clay which was found in the bottoms near the fort made excellent plaster for the inside of the houses, and when mixed with water made a pretty good whitewash that was only inferior to lime. But it would not stand exposure to rain, as some of the people learned who covered their houses with it; it melted quickly and offered no resistance to the rain. The common soil was far superior to it for this purpose, for it would absorb and retain considerable moisture.

The first winter the Saints spent in the valley was a remarkably mild one.

There were two or three cold spells of weather, but they did not last long. This was most fortunate for the people, for neither their food nor their clothing was of such a character to enable them to endure very cold weather. Many were without shoes, and the best and only covering they could get for their feet was moccasins. Their clothing, too, was pretty well exhausted, and the goat, deer and elk skins which they could procure were most acceptable for clothing, though far from being pleasant to wear in the rain or snow. The writer recollects how proud he was when he succeeded in obtaining an elk skin, out of which, after smoking it, he had a pair of pantaloons made. He has had the good fortune to wear some of the best fabrics of this and other countries since then; but he never has owned an article of dress which gave him so much satisfaction and for which he was more thankful than those elkskin trowsers.

UTAH NEWS.

From the *Deseret News*:—

A. Strong was engaged in hauling meat in a wagon yesterday, Sunday. This was considered by the municipal authorities to be "unnecessary labor," and he was fined $5.

Seven more car loads of granite, for the Temple rolled into the Temple Block Monday, Dec. 22nd.

Heber City, Wasatch County, Dec. 16, 1873.—*Editor Deseret News*:—We have just completed a fine and spacious building for the purpose of Sunday worship principally, the completion of which is largely due to the unabated exertions of our enterprising bishop, Abram Hatch. Two days' meetings of all the settlements of the county were called for the 13th and 14th inst., which were well attended and a good time was had by all in attendance, Bishop Hatch presiding. The first day the congregation was addressed by Elders F. Kirby, James Duke, David Van Waggoner, John G. Timothy, and Henry McMullin, and Bishop Hatch. Elders Wm. E. Nuttall, George Bonner, Joseph Rogers, A. Wooton, Geo. Wilson, Geo. Dablin, Gustave Johnson (in Swedish) and Bishop Hatch addressed the audience on the second day. Among the subjects spoken upon were the persecutions of the Church, fulfillment of prophecy, obedience, consequences of disobedience, truth, covenants, home improvements, feelings of nationality, education, whisky selling, works corresponding with callings, and a higher order of life.

C. SHELTON, Clerk of Branch.

Jacob M. Truman sends us an account, though at this rather late date, of an accident that occurred to his son, Jacob B. Truman, between Long Valley and Parowan, Nov. 14th, from the effects of which he died November 29th. A man with whom he was traveling handed the unfortunate youth a shot gun, which was accidentally discharged, the contents entering at the wrist and coming out at the elbow. They drove to Parowan, twenty-five miles, as quickly as possible, where they telegraphed to the young man's father at Hamblin. Not being able to find a surgeon at Parowan, he was taken to Beaver, where he was attended by Dr. Elbry, the post physician. The young man was 18 years, 4 months and 5 days old, when he died.

Chief Justice McKean made an excellent speech yesterday, Dec. 26th, at Camp Douglas, and we hear it well spoken of. His honor is a man of ability, and of intelligence in some directions. But he appears to have a chronic soreness of mind in regard to anything pertaining to what is called "Mormonism," so that when anything of that nature comes before him he is quite another man, and appears to be utterly incapacitated for passing a correct judgment. When acting in other matters he may be a very intelligent and estimable gen-

tleman, but the moment he comes to "Mormonism," he seems to lose his intelligence and act as if he was hardly a rational being. Consequently, although he might make a passable public servant where his prejuices were not touched, he is exceedingly unfit to occupy a judicial office in this Territory.

Earthquake shocks are becoming somewhat frequent in this region. The last one felt and heard of occurred about 9 o'clock on the night of December 27th. Brother William Reeves, of Centreville, tells us that it was distinctly felt at that place; it caused houses to tremble, crockery to rattle, and children to be so frightened that it was some time before they could become calm enough to go to sleep. The shock lasted three or four seconds, and appeared to pass from north-west to south-east.

From the *Salt Lake Herald*:—

On Sunday evening Dec. 21st., the people in the vicinity of William Brant's butcher shop, Ophir City, Tooele County, were startled at the report of five pistol shots, fired in quick succession, and a general rush was made for the spot. On entering the shop a ghastly sight, which sent a shudder of horror through their frames, met their gaze. Lying dead on the floor was P. Bennett, a man notoriously bad; his throat was cut and blood was running from bullet wounds in his head, side and arm. Brant acknowledged that he killed Bennett, and surrendered himself to the authorities. On the same evening a coroner's jury held an inquest on the body and returned a verdict in accordance with the facts. The cause of the killing is said to be domestic troubles. It is alleged that Brant and Bennett's wife have been openly and improperly intimate for some time, and that his wife's faithlessness was known to the deceased, who had made threats against the life of Brant. Some weeks ago, Bennett and Brant's partner had a fight and the latter was badly beaten. Bennett was arrested and taken to Tooele for trial, which was closed last Saturday, Bennett returning to his home in Ophir the same evening. The trial had been attended with considerable expense to Bennett, he having paid about $1,100, in order to raise which sum he was obliged to mortgage and sell valuable mining property. On arriving home he heard of his wife's further infidelity, but made no demonstrations or attempts to carry out the threats he had made against Brant. Sunday evening he was seen to walk down the street and enter the butcher shop, unarmed, when almost instantly the firing was heard. At the time there were three men besides Brant in the shop, but two of them ran out. The one who remained and who must necessarily have witnessed the killing, apparently knows nothing of the affair, or at least nothing could be learned from him at the inquest. Five shots were distinctly heard, and three wounds were found on Bennett—one immediately below the left breast, another in the back of the head and the third in the left arm. It is thought at Ophir—though nothing definite is known—that Brant, upon seeing Bennett enter the shop, premised that he was about to execute some of his many threats, and therefore commenced shooting on the instant. After surrendering himself to the officers, Brant was placed in jail to await an examination before the justice, which was to come off yesterday morning. Bennett had anything but a good name in the camp, and now that he is dead, there is little sorrow manifested. He was a bad, desperate man, had been in numerous fights and difficulties, and was looked upon as one of the worst characters in Ophir. Brant is said to be naturally of a quiet, inoffensive disposition, and a person who seldom quarreled or had difficulties with others. Still, in the killing of Bennett, he has little sympathy among the Ophirites. His amours with the wife of his victim were notorious, and that fact of itself would turn the popular voice against him.

The *Utah Posten* is the title of a new journalistic venture, printed in the Scandinavian, and edited by P. O. Thomassen, of this city.

If life to you is not all that you would have it, seek to make it better and more enjoyable to yourself. For at best life is what we make it.